

# RELIGIOUS INFORMER.

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## FOR THE INFORMER.

*Copy of a letter to the editor from Elder Samuel Wire, dated at Barrington, N. Y. May 13th, 1824.*

DEAR BROTHER,

I rejoice to hear from the different states, by the Informer, of the glorious work of God; and feeling assured that good news from this region will be refreshing to all the friends of Zion, and encouraging to the poor travelling servants of Christ; I will give you a further account of the reformation in Middlesex, together with some of my travels in other parts.

On the 11th of April I visited Middlesex again, and every meeting appeared to be attended with the power of God; sinners weeping on every hand, saints rejoicing, and backsliders returning to their Father's house. I tarried till the 14th, and baptized five.

The 8th and 9th of May, Benton Quarterly Meeting was held in that place; the good order and solemnity of the meeting was to be admired, many wept, while the true gospel flowed from God's weeping servants, and much good appeared to be done in the name of Jesus. I tarried till the 12th of the month, baptized four more, and when coming up from the water, after giving the hand of fellowship, looking round on the large congregation, I saw many weeping, and some wept aloud, some wept for joy, others for sin, and others on account of the hindrances that prevented their being baptized. This had such an effect on my heart, I felt an uncommon impression to pray, and when I fell on my knees on the ground, a large number of the congregation

followed the example, and their cries almost drowned my voice. The work is rapidly spreading in that place.

One circumstance in the reformation is worthy of note. One of those whom I baptized in April, had a husband, who powerfully opposed her in her religious exercise, and was so enraged, that after she was baptized, he burnt her bible and hymn-book, for which he soon felt remorse of conscience, and came with his companion to the Q. M. and on Tuesday after the Q. M. as I was passing along the road, feeling an impression to stop at the house of one of the brethren, I found him and his companion in solemn mourning before God; he for his conduct, and she for God to forgive him. Two of the preaching brethren and myself fell on our knees to lay his wretched case before God, and left him in great distress.

Since I wrote to you last, I have travelled through the towns of Cattin and Posttown, and a number of towns in Pennsylvania, and found the brethren in Cattin well engaged in the good cause. In Posttown I found a small body of brethren, gathered by Elder Easterbrooks about fifteen months ago, that have not had a visit from any of the order, till I found them. I enjoyed a favored season among them. The different orders in the place seemed to wake up from a stupid state. In Pennsylvania I enjoyed some precious seasons, baptized three, and one that had been baptized, united with the church in Charleston.

In the before mentioned Q. M. Br. Samuel Bradford was ordained to the work of the ministry.

The next Q. M. is to be holden in Bristol, Ontario Co. N. Y. the Saturday before the second Sabbath in August next.

SAMUEL WIRE.

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FOR THE INFORMER.

*Copy of a letter to the editor from Br. Obadiah Jenney, dated at Clarksfield, Ohio, May 5th, 1824.*

ELD. CHASE,

Our last Q. M. was attended by a respectable audience, and we had two powerful sermons by James Mackintire and Eld. Mug, which seemed to be attended with the spirit and power of religion, and we have some reason to believe it will have a lasting impression on some minds. But Oh the want of laborers in this land!



I was requested by the members of this Q. M. to give a pressing invitation for ministers of the gospel to turn their attention this way. There are many churches, who perhaps have two or three ministers in the eastern states, and here we are so destitute, that sometimes we do not hear a sermon one Sabbath out of six, and sometimes not so often than that. Oh! for some faithful and able laborer to visit our land! Vice and immorality have almost the ascendancy over us; we struggle hard, but we have one thing to comfort us. We are fighting the King's enemies, and no faithful soldiers shall be slain in the Holy War, who are true, faithful and valiant.

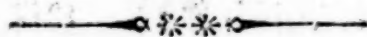
I wish you would appoint some Elder in your Yearly Meeting\* to make us a visit in this region. We are situated in Huron Co. on the shores of Lake Erie, in the state of Ohio. If you were acquainted with our present necessity, you would not wonder at our ardent entreaty. But if this should fail to excite your attention to this subject, we shall have to trouble you with another request. While your ears are saluted with the sound of the gospel, recollect your brethren in Ohio, who are destitute of that exalted privilege.

The standing of our churches are tolerably good, the reports were refreshing, and the prospect before us somewhat flattering. It would be more so, were we extricated from some embarrassments, which we labor under at this time. Our next Q. M. is the last Saturday and Sabbath of July.

OBADIAH JENNEY, *Clerk.*

The N. H. Yearly Meeting was past before this letter arrived, but we hope the Vermont and Maine Yearly Meetings will consider the subject.

EDITOR.



FOR THE INFORMER.

*Copy of a letter to the editor from Br. Robert Barker, dated at Hope, Me. June 5th, 1824.*

DEAR BROTHER,

It has been a trying time for some months with us in these parts, but I trust the good Lord has not forsaken us, but is now visiting us in mercy. Sinners begin to cry to God for mercy. Some mercy drops have already fallen, and the Saints of God are looking for, and expecting a blessed outpouring of God's grace soon; one was baptized in Hope last

week, two have related their experience, and expect to be baptized in a few days, others appear to be seeking the salvation of their souls. Reformation is spreading, and the Lord is adding to his church, such as we hope will be saved.

Twenty were baptized in St. George last Sabbath. Elder Bridges is laboring with us from place to place, and the Lord, we trust, blesses his labors.

Elder Pratt has been sick the most of last winter, but the Lord has raised him up again, and he is now with us. He arrived here last evening, and, for the first time since his sickness, delivered a solemn, weighty, and powerful discourse to the people. It seemed to me, while he delivered his message to the people, that he had been nearer the gates of heaven, and seen more of the glories of the upper world than ever before, and could praise God that he could still feel a measure of the same in his soul, at this happy meeting. The Lord is good, and we have reason to be thankful for the privilege of sitting together in heavenly places in Christ Jesus.

Yours,

ROBERT BARKER

FOR THE INFORMER.

*Extract of a letter to the editor from Eld. Josiah Graves, dated at Middletown, Ct. June 5th, 1824.*

BROTHER CHASE,

It is with an emotion of joy, that I communicate to you a few particulars, relative to the state of the Free Baptist's in this region. There has been a very heavy nonading, and a constant fire from the small arms of the enemy from different denominations, for about years and a half, or more; but, glory to God, that power that cut Rahab, and wounded the Dragon, is enabling our worm Jacob to begin to thresh Mountains. The enemy have mostly ceased firing, there is none too much to be us wide awake. We consider it requires more of the power of God to bring one member into our little church than it would to bring three thousand perhaps in some places, where the free baptist's are numerous; such has been the prejudices of the people against the principle. But we have had eight added to our church within a few months past, which has made us glad, and greatly strengthened



have baptized a number more, who, we expect, will soon join us.

The prospect is very pleasing in Columbia, and Salem, and the region round about, where I have been preaching about two years, this Month, and the congregation is often larger than the meeting house will contain, and the attendance seems to increase. Numbers, it is said, who have neglected the public worship of God for years, now are eager to attend with both eyes and ears open. Old professors are trimming their lamps, and are about to immerse into Gospel liberty and numbers are upon the eve of coming out to join us. They calculate to come to our next church meeting in New-Hartford, Conn.

We have a little branch of our church under the care of Berney Blakesly, a licenced preacher, who labors among the people there, and his labors appear to be blessed with the conviction and conversion of sinners. He joined us last fall, and his coming was like the coming of Christ to us. We propose to set him apart by ordination the fourth Lord's day in June. I have written to the Quarter-meeting, holden in Taunton, Mass. and received intelligence from them, that they have appointed Eld. Reuben Allen and Eld. Daniel Green to sit with us in council to ordain Br. Blakesly.

I have visited New-Hartford twice of late, and preached with them on the Lord's day and in the evening, and both times were to me sin killing, soul humbling, and God honoring.

I went like Elijah many days in the strength. We attended to the communion and numbers of different denominations communed with us, and it seemed like a paradise below, or like the New-Jerusalem church state where dwelleth righteousness. My soul mounted as on eagles' wings, there was the shout of victory in the name of the blessed Jesus. O ye soldiers of the cross, rally round the bloody standard of our adorable Redeemer.

JOSIAH GRAVES.

S. There was a Presbyterian church member where I was baptising, who lived at the distance of about 12 miles, on her way home, when she was within about a mile of her house, she was so powerfully convinced of her duty, she turned about, came back, and I baptised her.

A letter is received from Brother Charles Minor Lempster N. H. which gives information of a remarkable revival in that town the past year.

It has been with much pleasure that I have published accounts of revivals, that have taken place in different sections of our country, and have often ardently desired the opportunity to state, that a reformation is enjoyed in Elmfield; but have hitherto been deprived of the privilege. True, we have had some mercy drops, and I trust a few have been happily converted to God within two years past, but now I have the satisfaction to say, that the prospect appears more encouraging than it has done, since I lived in this town. The members of the church appear to be unusually engaged in prayer for a reformation, and we have had the happiness, within a few weeks past, to see four of the precious youth brought to rejoice in a Saviour's love, and many more we hope are seeking for pardon.

EDITOR.

Our quarterly meeting was holden in Windsor Vt. on the last Saturday and Sabbath in May, in which we enjoyed a comfortable season. At the Elders' conference, a committee of five were appointed, to meet with the church in Wilmar N. H. and, if they should think proper, set apart Br. Dea Cross of said town to the work of the ministry by the laying on of hands.

Two of said committee were necessarily detained, and the other three, viz. Elder's Elijah Watson, William Dodge, and Ebenezer Chase, met the church at Wilmar on the 10th day of June last, and after organizing the meeting by choosing Eld. E. Watson, Moderator, and Eld. Dodge, Clerk, we heard the request of the church which was unanimous in favor of having Brother Cross Ordained, and having attended to the necessary means to know the qualifications of said brother, and believing that God had called him to the work, we repaired to the Meeting-House and attended to the

### ORDINATION.

ORDER OF THE PROCEEDINGS AT THE MEETING-HOUSE.—Introductory prayer by Elder Dodge, sermon by Elder Chase from Rom. i. 16. "For I am not ashamed," &c. Ordained



prayer by Elder Watson, Charge by Elder Dodge, Right hand of Fellowship, by Elder Chase, and Concluding prayer by Elder Watson.

### THE RHODE-ISLAND Q<sup>R</sup>. MEETING

Was holden in Taunton Mass. on the 8th and 9th of May last. It was in general a very good meeting. The churches generally sent messengers, and seven written epistles were communicated, and the information was generally good. The next quarterly meeting was appointed at Rehoboth in Mass. on the 2d Saturday and Sabbath in August next, and the Elders' conference the Friday preceding.

JOB ARMSTRONG, Clerk.

The following epistle from the R. I. Q. M. was sent to me, to be carried to the Yearly Meeting; but I, being absent from home when the letter arrived, did not receive it in season to forward to the Y. M. I now publish it that the brethren may know, that we were not forgotten by our R. I. Brethren; also, believing that the information it contains, will be interesting to all the lovers of Zion.

EDITOR.

*The Rhode-Island Quarterly Meeting, holden in Taunton, Mass. on the 8th and 9th of May, 1824, To the Elders and brethren of the New-Hampshire Yearly Meeting, send christian salutation; wishing you grace, mercy, and peace, from God our Father, and the Lord Jesus Christ, to whom be glory and honour forever. Amen.*

"As cold water to a thirsty soul, so is good news from a far country." God in mercy has raised up a goodly number in this region to own his blessed name before men, whom, we trust, he will own in the world to come.

Four years past, there was but one Church of this connexion in this region, the one gathered by Elder Colby in 1812. There are now seven churches, that compose this Q<sup>r</sup>. Meeting, consisting of between 5 & 600 members. Our little brotherhood is in general union and harmony, and with heartfelt emotions of gratitude, we reflect on what God has done for us.

Although we have not so much of the spirit of revival with us at present, as we could wish, yet there is a gradual ingathering of souls in most of the churches; and we have reason to hope, dear brethren, that if we are found humble,

and "leaning upon our beloved," that we shall yet see much more of the powerful influence of the Holy Spirit among us, and that the time may not be far distant, when a Yearly Meeting shall be established in this region.

Brethren, we desire your prayers, that we may ever be found the *humble, faithful, prayerful* disciples of the blessed Jesus.

"Peace be to the brethren, and love and faith from God, our father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

In behalf of the R. I. Q. M.

JOB ARMSTRONG, Clerk.

FROM THE RHODE-ISLAND BAPTIST.

### A RELIGIOUS CONVERSION.

[Believing as we do in that religion which is experimental, and of the Spirit of God, we give the following account of a religious conversion. We have no doubt that the truly pious will be gratified, if not benefited, in its perusal. Christian experience is substantially the same, although different in degree. This conversion was a searching one, and rather unusual, in consequence of the severe depression on the one hand, and the great exaltation of soul; on the other. We believe it is an observation, the truth of which has been thoroughly tested, that those converts, who have been unusually depressed, have unusual degrees of joy. The subject of this experience is a christian friend of ours, for whom, we and others, have a high respect. It comes before the public, therefore, in an authentic shape. But let none measure their experience by this. "There are diversities of gifts, but the same spirit;" "and there are diversities of operations, but it is the same God which worketh all in all." If God be pleased to draw us to the Saviour with the bands of love, only—let us be thankful that he does not thunder us down, as he sometimes does the high handed transgressor.—*Ed. R. I. B.*]

"As early as the age of seven, I was seriously exercised. Even then, I did not hesitate to consider myself an accountable being; and I was so deeply exercised at that early period, that I imagined myself to have passed from death unto life. Hence I do not agree in opinion with those, who suppose children incapable of attending to the concerns of their souls, on account of their immature minds.

As I became older, I gradually lost my seriousness, drank into the spirit of the world, and walked after its course, though not without occasional and terrible lashings of conscience—so much as to find out by woful experience, that there is no peace to the wicked.

As I approached the age of manhood, my mind became poisoned with infidelity, through the arts and insinuation of an infidel relation of mine, aided by infidel writings. I took such strides on this ground, as even to be checked by my aforesaid relation; and this check, coming as it did from an infidel, shook my confidence in our system.



I lived in \_\_\_\_\_ at the time of the great religious revival in 1820. I attended the meetings as a *spectator*. Infected with deistical principles, and fortifying my feelings against tender impressions, I was determined to live precisely as if there were no particular excitement. I valued myself highly upon the strength of my mind, which, soaring above the vulgar, narrow, inconsistent Christian religion, and taking a comprehensive view of the universe, could admire the Great First Cause. Christ was a word not to be found in my infidel vocabulary, as well as many other strange terms used in the Bible, such as grace, humility, faith and sanctification, and others.

I was permitted to be a spectator through the revival, unmoved; when, at length, my turn came.

My attention was first arrested by the Bible. Taking it up one day, (a very rare thing with me at that time,) I was peculiarly struck with the fore-part of Ezekiel, where the prophet describes the miraculous operation of the Spirit of God upon him.

An acquaintance of mine sent me Young's Night Thoughts to read. I was enraptured with them; became convinced that man had a soul; and to so high a point of sublimity were my feelings elevated by the bold and lofty style, and the almost inspired ideas of Young, that I longed to be disembodied, and actually realize the sublime and mighty conceptions of this extraordinary man.

Soon after this, there was another book lent to me, entitled "View of the internal evidences of the Christian Religion, by Soame Jenyns, Esq." So convincing were his arguments, so singular and interesting his style and his manner of reasoning, and in so new and charming a light did he exhibit Christianity and its Author, that I was drawn deeply into the subject ere I was aware. As fits the spell-bound bird, approaching nearer and nearer at every flap to its fatal charmer, until it is seized beyond the power of escape; so I. My eye once caught by the wonderful little volume of Jenyns, it became fixed; and the further I approached, the more powerful was the charm. Raised to a high degree of wonder and admiration, I finished the book. I had entered so deeply into the feelings of the writer as well as into his mind, that I found my mind and feelings, upon concluding the book, in a new and very singular mood; and found likewise that I was unable to recover my former frame. My author had revived some of the ideas and feelings of my more tender years, and henceforward I began to feel rather uneasy. However, I attempted to get rid of my uneasiness by various means. I studied intensely; I talked, I laughed; but it was all in vain. Religious things had taken a firm hold upon my mind. But still I was as yet but partly convinced of the truth of Christianity. I could neither believe it, nor disbelieve it, which caused me to be most terribly agitated. At last, I relinquished my studies, and even found it necessary to forego the gratification of reading the papers, that I might turn my undivided attention to this momentous subject. I was at this time in the singular predicament of seeking to become a Christian, without being fully convinced whether Christianity were true or false. Dreadful, indeed was the agitation of my mind, and every successive day increased it.

It was spring. But the calmness and beauty and delights of the season, contrasted with the perturbation and gloom and horrors of my mind, served only to augment my woe. I read, and read, and read the Bible; I wanted to believe; I had become tired and sick of infidelity; it had

only given me trouble; I never found a resting place in it. O what an object of pity is an infidel!

But now, alas! I could neither believe nor disbelieve the Bible. I went to meeting almost every evening; returned as I went, or, perhaps more distressed. I had previously formed a resolution not to go to meeting at the time when I endeavored to drive off my perplexity of mind; but this resolution failed.

My trouble became so great, that I was finally obliged to give up business. One day one of my connexions prayed for me. I was too proud to kneel, although I wished him to pray for me. After prayer I told him I discovered I still had a proud heart. Sometime afterwards, I requested him to pray for me again. This time I knelt. The first time, I took one step by being prayed for, and now another by kneeling.

Not long after, not knowing what to do with myself, I went to the Minister's. He prayed for me. But my hour of deliverance had not yet come. The Minister was a miserable comforter, though, quite likely, as good as any other man would have been—and this, I am persuaded, was for my good. It taught me not to put my trust in man, nor to make flesh my arm.

On a certain day I went off a considerable distance into a lot, which I traversed backwards and forwards from end to end many times in unutterable agony of mind. I knelt, I prayed, I wept. I called upon the name of Jesus; but my prayers seemed to find no access to heaven. I still continued in my distressed state of mind. When in meeting, I could not sit still for my agitation. It seemed as if the wrath of God rested upon me, pressing literally upon me with painful weight. I could be easy in no place. I could hardly eat or sleep.

At a particular time, I thought there was a God, but that I neither loved nor revered him. It seemed as if I were the most ungodly wretch on the whole earth—unworthy to live—and it seemed strange that I was suffered to live.

I continued to search the scriptures with the greatest diligence.

I felt no inclination to go back. Differently from all my former exercises, I now found myself steadily and earnestly engaged in seeking the one thing needful.

I at length began to be exercised in duties. I was required, among other things, to relate the exercises of my mind to my connexions and others. The cross was a great one, but I was constrained to take it up. Thus I was obliged to tell part of an experience, before experiencing the rest. In doing this, I confessed my ingratitude to God; and a sense of this made me weep bitterly. If any in our *refined* age feel disposed to ridicule those tears, I would present, for their consideration, the case of sinful Mary, who washed the feet of Jesus with her tears, and wiped them with the hairs of her head.

(To be concluded in our next.)

#### ADVERTISEMENT.

AN INFALLIBLE MEDICINE FOR THE CURE OF A DANGEROUS DISORDER, TO BE HAD GRATIS.

Whereas a most violent and dangerous disorder has greatly prevailed in this neighborhood, as well as in many other places, much resembling the plague; a friend of mankind has thought it expedient to publish the following account of it, with its various symptoms and effects, and



to recommend a method of cure, which has never failed in a single instance.

The disease has long been known among the learned by a variety of names. The *Greek* physicians call it *Amartia*. It may be discovered by the following symptoms. The *head* is always afflicted, particularly the eyes, so that most objects are mistaken for each other. The *understanding* is clouded. The patient is sometimes *deaf*, especially to certain subjects of discourse. The *tongue* is so strangely disordered, that it speaks perverse and blasphemous words. The patient has occasional fits of *lameness*, especially when it is proposed to walk to a place of worship. But the *heart* is the principal seat of the disease, from the affections of which the senses and members are also disordered. This disease is, upon good grounds, supposed to be hereditary, and may be traced back to the common parent of mankind. It is, therefore, universal; so that there never was but one man in the world exempted from a taint of it.

The present effects of this disorder are very dreadful. It sometimes produces a raging *fever*, insatiable *thirst*, and extreme *restlessness*. The mind is at times alarmed, and filled with *anxiety*. The patient discovers *pride*, *envy*, *malice*, *covetousness*, *lust*, *deceit*. His family, friends, and neighbors are frequently sufferers, as many in this place can testify. Magistrates are sometimes forced to interfere; and, though they seldom attempt a cure, they often prevent his doing further mischief.

But the final consequences of this disease are formidable in the utmost degree. Unless timely assistance be afforded, which must generally be in the early stages of it, the patient inevitably perishes. Death, dreadful death, must ensue; and that, attended with such circumstances of misery, horror, and despair, that humanity is constrained to draw a veil over the terrible scene.

It is necessary to add, that by far the greater part of those on whom it preys, are utterly insensible of their condition, and unwilling to admit that they are ill. It is probable, some who read this advertisement may feel themselves angry with this representation of their case, and be ready to throw it aside with disdain. A certain indication this, that the patient is dangerously disordered. But this may, at the same time, account for the general and fatal neglect of applying in time to

#### THE PHYSICIAN,

This extraordinary man is not, indeed, a *seventh son*, but the *only son*, of a most high and distinguished Personage. He was intended for the profession from his birth, and is in all respects properly qualified for it. His skill, tenderness, and care, were never impeached by any one of the thousands of patients whom he has perfectly restored. His practice has been incomparably extensive; and millions can testify, that by him the blind have received their sight, the lame have leaped as an hart, lepers have been cleansed, the deaf have been made quick of hearing, and many dead persons have been raised to life. After a life of the most benevolent exertions, he was put to death by the malice of some ignorant practitioners, who envied his fame and success. However, the world still reaps the benefit of that *specific medicine* which he prepared. Certain persons appointed by him, committed his advice to writing, and recorded it in a most excellent family book, which has gone through a thousand editions, and is commonly called

#### THE BIBLE.

Here we learn that *sin* is the great disease of the human race; that

it has the most unhappy effects on the bodies and souls of men; that it has introduced all the miseries under which they groan. Herein we are also taught that no man can cure himself of this disease; and, though multitudes of quacks have recommended nostrums of their own, there is only one medicine in the world that can effect a cure. Reader! go learn what that meaneth. *The blood of Jesus Christ, his Son, cleanseth us from all sin.*—*Gospel Treasury.*

#### REVIVAL OF RELIGION AND PERSECUTION IN FRANCE.

*Extract of a letter from the Canton de Vaud, published in the London Evangelical Magazine.*

"In about ten days, nearly forty persons have been awakened, and appear to have been really converted. I have seen some of these individuals since; they appear to possess a simple faith in the Gospel, and their conduct as well as that of many others, is entirely changed. \* \* \* I should not easily terminate my letter, were I to mention all the instances of the power of the Gospel that have occurred; but on the other hand we have great cause for anxiety and affliction. The government of the Canton has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings; our persecutors and calumniators will be our judges,—and fine, imprisonment, and probably banishment will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus. The church will be purified as by fire."

"I had scarcely read this letter," says the translator at Paris, "when I received a large printed placard, containing the *Arrête* of the council of state of Lausanne, and its printed circular to the magistrates of the Canton De Vaud, documents worthy of the days of the Stuarts, or the authors of the revocation of the edict of Nantes. The principles and the very expressions of ancient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics, to profess doctrines and to adopt practices subversive of sound morality and social order, to divide families, and to bring into contempt the religion of the state; they are therefore forbidden to hold any meetings or to assemble in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly.—No worship is to be allowed, save that of the state, no education in fact permitted but that prescribed by the government; and those who may absent themselves from the churches where their persecutors preach, and withdraw their children from the schools, where the agents of these persecutors preside, are denounced as enemies and rebels."—*Reformer.*

#### ANECDOTE OF THE LATE MR. JOHN NEWTON.

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scrip-



care for the day was read to him. It was taken out of Bogatsky's *Golden Treasury*: "By the grace of God, I am what I am." It was the pious man's custom on these occasions, to make a short familiar exposition, on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—"I am not what I *ought* to be! Ah! how imperfect and deficient!—I am not what I *wish* to be! I abhor what is evil, and I would cleave to what is good. I am not what I *hope* to be! Soon, soon, I shall put off mortality; and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge: *By the grace of God, I am what I am!* Let us pray."

#### CONTRASTED JOYS...A REAL FACT.

Mr. James Harvey was once riding in a stage coach with a gay young lady, who expatiated, in a very lively manner, upon the pleasures of the theatre. Indeed, said she, I enjoy much happiness before I go, in anticipation; and when I am there my pleasure is indescribable; and the recollection of the scene affords me much happiness the following day.

Mr. H. replied, and is that all the happiness, madam, the theatre affords you? Is there not "one joy beside?" Have you forgotten the happiness it will afford you in the hour of death? The youth, struck with the scene of eternity which opened to her imagination, was brought under genuine conviction of sin, and the vanity of fugitive amusements, and to participate in the solid pleasures of religion.

The following hymn is predicated upon the above anecdote:

How great my pleasures at the play!  
 (A lady once was heard to say)  
 Amusement surely all divine!  
 Be such amusements always mine.  
 First. There's the joy I always know;  
 Before the hour arrives to go;  
 And when I'm there....but who can say,  
 What are my raptures at the play!  
 Besides, the recollected joy,  
 Next day, affords me sweet employ.  
 'That may be true, (a friend reply'd)  
 But is there not one joy beside?  
 You have not mention'd....tell me why,  
 The joys of plays when call'd to die.  
 Perhaps a thunderbolt from heav'n  
 Might then have less confusion giv'n.  
 The gay young lady felt the smart,  
 Conviction seiz'd her wounded heart.  
 No more she loasts her former joys,  
 Religion now her thoughts employs;  
 False pleasures can no more amuse,  
 Superior bliss she now pursues.  
 O happy change! she says, and tells you why,  
 Religion's joys will last when call'd....to die.

*Gospel Treasury.*

## AN EXTRACT—the Scriptures!

"The Scriptures of truth have been producing their effect, in sanctifying the hearts and lives of men. And they will continue their influence, till one united song of praise shall ascend from the nations, which dwell on the face of the earth.

The truth of revelation is thus efficacious, because it is the word of the living God. It is that truth, which omniscience has chosen to communicate as the light of the world. He, who formed the spirit of man within him, knows perfectly the means, which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity, which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no mixture of error; but has secured its triumph by an inviolable promise, "for as the rain cometh down from Heaven, and returneth not thither, but watereth the earth; so shall my word be, saith the Lord, that goeth forth from out of my mouth: it shall not return to me void; but it shall accomplish that which I please."

And, sir, it is God's own truth, the truth of his word, and that alone, which he ordinarily blesses, as the means by which his holiness is attained. There are other truths, which are of high importance, in the business and intercourse of life. But they will not produce obedience to the Divine commands. Literature may exalt the understanding. It may spread before us the luxuries of fancy. It may cast a brightness over the face of society. But it will never rescue the heart from the dominion of sin.

Science may greatly advance the useful, and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds with which the heavens are filled.

"But never yet, did philosophic tube,  
That brings the planets home into the eye  
Of observation and discovers, else  
Not visible, his family of worlds,  
Discover him that rules them."

## BRINDABUND, AN AGED HINDOO.

This aged Christian was one of the native preachers employed by the Baptist Missionaries in India. He is supposed to have been upwards of eighty years old.

Brindabund first heard the gospel at a large fair, between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh and other times to weep. At night he came to Mr. Chamberlain, and said in allusion to the custom among the natives of presenting flowers—

"I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled to find such a person; but in vain. I have been to Juggernaut; but there I saw only a piece of wood; that was not worthy of it; but to-day, I have found one that is, and he shall have it; Jesus Christ is worthy of my flower!"

Brindabund had been for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes; but he now cut it off, and shaved his beard. He had indulged in smoking to



such an excess as nearly to deprive himself of sight; but soon recovered, and set himself to learn to read. In short, from being an idle devotee, he became an industrious old man; for he was advanced in life when he abandoned these vagrant habits.

Brindabund now became a preacher of the gospel to his idolatrous countrymen. The last five years of his life were spent in entire devotedness to the cause of God. When able to leave his house, which was at Monghyr, about 259 miles from Calcutta, he was engaged, from morning till night, in reading the scriptures and talking to the people. He loved the Saviour. His cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, "You had better stay at home to-day."—"Oh," he would say, "what do I live for?"

While he was able, he would take considerable journeys; not in the character of an idle vagrant, deceiving and being deceived; but to proclaim that salvation, "without money and without price," which he had found. He would walk, on those occasions, from twenty to thirty miles a day; and, after taking some refreshment, would converse with his companions, in a lively and edifying manner till midnight. A friend, who saw him at these times, says of him—

"I have seldom heard him utter a sentence, which had not reference to spiritual things; and, indeed, to improve every thing he saw and heard was habitual to him; if for instance, he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock and those, who have the word of God and the means of grace at hand, but know nothing of their sweetness. His whole soul seemed to be full of Christ and his salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in the cold grave; but, in the great day, he will appear as an awful witness against thousands, who have heard the gospel at his mouth in vain."

During the last few weeks of his life he suffered much; but was always happy, longing to depart and be with Christ. When asked, the day before he died, if he would take any thing, he said, "No,"—and putting his hand on a part of the Scriptures, which lay near him on his bed, he said, "This is my meat, and drink, and medicine." The neighbors, as was their custom, came round him: he got up, and sat at his door, where he repeated from memory, for he was mighty in the scriptures, some portions of the word of God, and prayed, though he was then so weak as to be able to utter but a few words at a time. The next day, Sunday, September 2, 1821, he died in a good old age, and entered into the joy of his Lord.

#### "MEEKNESS AND PASSION."

This piece was copied from the Guardian, and when I commenced it in the Informer, I did not expect it to have been so lengthy. Many ideas contained in it are very good, but the story is so long, that it wears upon the patience of the readers. The last No. of the Guardian, that I have received, stated it was to be continued, and I have concluded not to publish any more of it, until I see the last in the Guardian, and then I shall probably make some extracts and conclude it in short.

We rejoice to have so much Religious Intelligence in this No. and hope our brethren will communicate more information of this kind, as it much refreshes the hearts of God's people.

## PULPIT ELOQUENCE.

The basis of pulpit eloquence, is *good sense and real feeling*; good sense instructed by the word of God, and real feeling excited by his spirit. Between the *eloquence of thought* and the *eloquence of words*, the difference is as great as between gold and dross. The eloquence of thought bears away the soul; the eloquence of words may please the ear, but it never reaches the heart. It is a pitiful device to gain popularity, unworthy of any man of sense, and in a preacher of the gospel, utterly contemptible. It is nothing better than a detestable species of clerical foppery. How infinitely different are such effeminate effusions, from the dignity and solemnity of Christ's sermon upon the mount! The disgust which has been often produced by this spurious eloquence, has excited prejudices, even in good men, against every attempt to improve the eloquence of the pulpit. But this is rushing to the other extreme. Was not Paul eloquent? Was not Aaron eloquent? Was not Apollos eloquent? Was not Jesus of Nazareth eloquent, who spoke as man never spake?

The masterly specimens of Paul's eloquence, before the court of Areopagus, on the stairs of the castle Antonia, and before Agrippa, leave no ground to wonder at his being ranked, even by a heathen writer, among the three most distinguished orators of antiquity. But the eloquence of Paul was *the eloquence of thought*. His preaching was not with the enticing words of man's wisdom; but in demonstration of the spirit and of power. He came not with the excellency of speech, not with the wisdom of words, lest the cross of Christ should be made of none effect. He did not indeed deem it improper to seek out, like the royal preacher, acceptable words; but the force of his eloquence lay in the greatness of his conceptions, poured from a heart warmed by the Holy Ghost.

Against such eloquence who will venture to object? And indeed on what principle can you exclude eloquence from the pulpit, while you admit it at the bar, and in deliberative assemblies? The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man; not the intrigues of a Philip; not the plots of a Cataline—but the rebellion of angels, the creation of a world, the incarnation and death of the son of God, the resurrection of men, the dissolution of nature; the general judgment and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime—none so interesting to the feelings of a reflecting audience: no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men.—Griffin.

## THE NEW-HAMPSHIRE YEARLY MEETING

Was holden at Weare, N. H. on the second Saturday and Sabbath in June last. I am informed by Elder Aaron Buzzell, that the season was very refreshing, and that the intelligence from different parts was uncommonly reviving. Reformatations are gloriously spreading, and several churches have been added to the connexion since last year.

A particular account of their proceedings is expected from the Clerk of the meeting to be printed in the next